A Musila!

871 says there is a great desire on the part of the
185 people here for education. This seems to be indicated by the growth of these private schools. Elementary school training is free.

874 At the present time there are about three students from here attending a telegraphist school in Makassar. There are no local "native schools."

871 In general it appears that the local popula-
185 tion would like to have their children receive
152 the maximum amount of education possible. They
556 are avid in this desire and I can see no exception.

The lesser educated folk feel inferior. They are very sad about this and especially so if because of their lack of money they cannot send their children to higher schools. They are very ambitious along these lines and if possible put extra emphasis on education.

I note that Musila is somewhat sad in regard to his own lack of higher education. And I could see clearly that he is embarrassed that the Musila family here has no dati. These people are sensitive folk and as a Dutchman said here, "They have long toes," which means that they are very sensitive and easily offended. Also, I get the impression that they are easily angered which goes with a very warlike disposition. I can see that if one is not careful here enemies might be made very easily. It might be wise to handle such situations with kid gloves.

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203 Tulehu: The Radja here gets the information office posters, but there is no place to post them. There used to be a bulletin board near the police station but it fell down. Such posters are given out and a few of the people here see them, but there is not much effort to get them into maximum circulation.

A [the assistant at Amahusu--Analyst]

621 A
769 the book, they said to call it the Land of the Moyang [ancestors].

584 I heard incidentally that usually a boy em-
152 ploys a friend as an intermediary to propose for him, because he is ashamed to do so himself. The intermediary approaches a girl friend of the girl who then asks the girl. Thus it is found out whether it is all right or not. If the answer is no, there are no face-to-face hurt feelings.

563 My informants cannot think of a single mar-
167 riage in the area to someone outside of Ambon Island. Of course, soldiers have brought home Javan wives. Evidently these Javan girls are Christian. Or could they be Ambonese girls brought up in Java? I will ask.

574 The people in Amahusu have many relatives in
463 other negri on Ambon Island. They visit, go on
729 feasts together, etc. They say they have no
167 blood relatives on any other islands in the group.
701 I wonder if this is so. Likewise they say that there are no blood relatives in more distant lands, except for the soldiers who are elsewhere in Indonesia working for pensions so they can [212] come home and take it easy. There is much letter writing back and forth because of these soldiers. The woman from Tiouw, Saparua, who returned after having spent practically her whole life in Java and Europe, was shocked at the shortage of men here. They are all away as [311] soldiers. The old men are unable to use the available garden land because there is too much. [461] Thus the Ambonese, except for the Mohammedans, seek to escape livelihood work and try for an easy life of soldiering and drawing pensions.

874 The normal school for teachers is located in Saparua.

563 There are no recorded marriages with Chinese,
581 Dutch, or others. The only exception again is

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581 of boys in terms of their being good workers, and beauty is secondary. Gani agrees that the 142 women in Hitu are better looking than Leitimor 144 women. It may be partly caused by the ugly clothes in Leitimor, but it is also their physical appearance and their awkwardness. The Hitu folk, and he agrees, have mixed with other Indonesians, for example, with people from Celebes, Ternate, and even Java. They can, as other Mohammedan Indonesians, marry throughout the area, whereas the Leitimor Christians must marry only with their own group. Thus the handsome genes of the Mongoloid West Indonesians have mixed in with the Ambon genes here, but not so in the Papuan-Negroid Leitimor. I can see that this is true not only in looks but also in the graceful movements and shapely bodies. He says that the Radja's wife has Chinese blood, although she is the daughter of the Radja of Asilulu. I asked her if she was part Javanese. I spotted the Mongoloid looks. She is good looking.

After talking with Gani about such things I gave a ride to several Asilulu women and girls in the afternoon because of the rain. I saw several girls who were really pretty, but also several who were not.

836 I asked why a girl's father should be so
● 152 angry at her sexual adventures while the mother
593 was not so strict, since both of them had done likewise in their youth. Note also that the brothers of the girl become angry; but the sisters connive and even sleep near the girl and boy who are sleeping together. He said that he did not know. It looks like a remarkable case of a male dog-in-manger sort of thing and jealousy. It is O.K. to have taken other men's daughters, but they don't want their own so treated. (Could
[583] the higher price for a virgin be relevant here?

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836 593 152 Or could it be that the Mohammedan puritanism has hit men but not women, who are more held to the old adat?)

591 428 Residence is patrilocal after the wedding. This is true except for the tulung dati who follow matrilocal residence. Later on the couple gets its own house, except for the oldest son who stays and inherits the old house of his father. If there are only daughters, one stays on with her husband, who thus live matrilocally. It does not make any difference which daughter lives in.

592 591 The old man remains the head of the house until he stops working. Then he "retires" and his son becomes the household head. If there is an only daughter, the husband is bound to live in her house. At least this is the usual thing.

864 894 152 A father tells his son about sex; a mother does likewise to her daughters. They tell both sons and daughters to leave sex alone, but they know that they will do it. The mother takes it calmly, but the father becomes angry if he learns that his children have been involved. This is so even though they surely know that they did it themselves.

836 784 According to Mohammedanism, premarital sex relations are sinful, and they know it. But they do it anyway. We poor sinners are weak. Sin is ma'asiat in the local language.

565 178 576 The class setup here has not changed much in the last fifty years. Perhaps there was more respect shown to the radja's family before, but there have been few other modifications. There is a small nobility. This consists of the radja and his extended family only. Perhaps this involves ten to twenty people.

000 The only special names which have reference